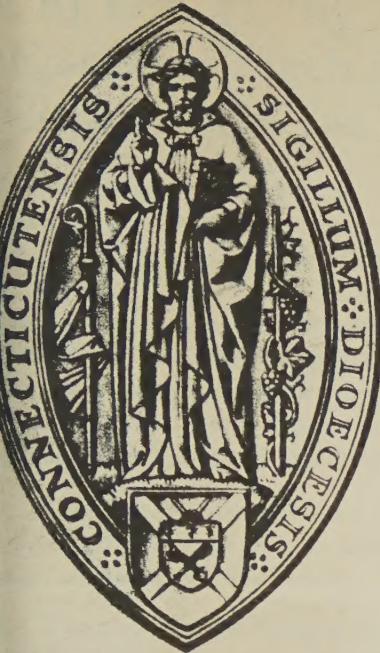


1 JOY STREET
November, 1952 BOSTON, MASS.

The Historiographer

of the Episcopal Diocese of Connecticut



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Past of Trinity College

Washington College.—To the enquiries of such as have not distinctly apprehended the object or the necessity of establishing another College in this State, the following document may furnish an official and satisfactory answer.

Address in behalf of the Episcopal College in Connecticut,—

"To the Bishops, Clergy, and Laity of the Church of England.

Brethren,

An occasion has arrived, when the Episcopal Church in the United States once more looks, with filial solicitude, to her parent Church in Great Britain. Planted in the midst of Dissenters from her ministry and worship, and opposed by many prejudices, numerous difficulties have heretofore retarded her progress: yet, fostered originally by the venerable Society for the Propagation of the Gospel in Foreign Parts, and prospered by the Divine blessing, she has now attained a respectable rank among the other Reformed Churches in our country. Still, she experiences a formidable obstacle to her advancement, in the necessity of educating her youth in seminaries under the influence and direction of other denominations of Christians.

Within the present year, however, an Episcopal College has received a charter from the legislature of the State of Connecticut, to be called by the name of Washington College,* and it is in behalf of this institution, that its trustees now beg leave to address you.

Active and successful exertions in behalf of this institution, are now in operation, among the friends of the Church in this country, for its respectable endowment; but after our best efforts, we shall still need the assistance of her friends in Great Britain; and it is to them especially that we must look, for the supply of books to furnish a library, and for the necessary philosophical apparatus.

We earnestly hope that your aid will enable us to place this Episcopal College upon an equal footing with the other literary institutions among us. You will readily conceive, that no measures could be better calculated to promote the prosperity of the Church in this country, and to oppose an effectual barrier to those spreading errors, which are dividing and destroying the other religious communions.

*It was necessary that some name should be given it in the charter. Should some munificent benefactor to the institution be found, it is intended to honour it with his name.

Quar. Christian Spectator, VI (1824), 168.

Between nations as among individuals, a common religion is a strong bond of union. We beg leave to add that the best friends which Great Britain has in America, will be found among the members of the Episcopal Church; and to express our conviction, that every thing which conduces to the extension of this church, will be found to strengthen the bands of relationship and amity which connect the two countries.

Under the influence of these considerations, we have deputed the Rev. Nathaniel S. Wheaton, A. M. rector of Christ Church, Hartford, to proceed to England, to solicit your friendly assistance; and we beg leave to commend him to your hospitable reception as a man of piety and worth, and every way worthy of confidence and esteem.

*By the Trustees of Washington College,
THOMAS C. BROWNELL, President,
and Bishop of the Diocese of Connecticut.
HARRY CROSWELL, Secretary.*

New-Haven, Conn. August 30, 1823.

Through the EDITOR'S WINDOW

THIS and forthcoming issues will discuss resources for research in Diocesan history. The indexes of the Historical Magazine of the Protestant Episcopal Church are rich with names of early priests and laity, parishes and missions. Next to the Inventory of the Church Archives of Connecticut: Protestant Episcopal (Prepared by the Conn. Historical Records Survey under Dr. Nelson Burr in 1940), the H.M. is one of our most important guides.

ARCHIVES could profitably use contributions for the following important projects: \$40.00 for photostats of the recently discovered Seabury documents in the General Theological Seminary. (They should be in our Archives because they originally came from Connecticut. Duplication is the surest guarantee of their survival in a bomb-rock world.) \$100.00 for binding our irreplaceable PAMPHLET COLLECTION. \$50.00 for binding recent volumes of Convention journals (national and Diocesan).



The Rev. Thomas Davies, missionary in Litchfield, early in 1762 accepted an invitation to Hartford and conducted the first recorded prayer book service. He was 25 when the above was painted.

A M U E L, by divine permission, Bishop of the Episcopal Church in the State of Connecticut, to the Clergy of the said Church, GREETING.

T having pleased Almighty God, that the late British Colony of Connecticut should become a free, sovereign and independent State, as it now is, some alterations in the Liturgy and Offices of our church are necessary to be made, to accommodate them to the civil Constitution of the country in which we live; for the peace, security and prosperity of which, both as good subjects and faithful Christians, it is our duty constantly to pray—W E, the Bishop aforesaid, have thought fit, by and with the advice and assistance of such of our Clergy as we have had opportunity of consulting, to issue this INJUNCTION, hereby authorising and requiring You, and every one of You, the Presbyters and Deacons of the Church above mentioned, in the celebration of Divine Service, to make the following alterations in the Liturgy and Offices of our Church, *viz.*

I. In the suffrages after the Creed, in morning and evening Prayer, instead of *O Lord save the King*, you are to read, *O Lord save the Church*; to which the congregation are to make the accustomed response, *And mercifully bear us, &c.*

II. The prayer for the King, in the morning and evening service, to be left out; and the prayer for the Royal Family to be thus altered; *Almighty God, the fountain of all goodness, we humbly beseech thee to bless the GOVERNOR and RULERS of this State; endue them with thy Holy Spirit*;—and so on as now stands.

III. In the Litany the 15, 16, 17, 18th petitions to be omitted, and the petition for Bishops, Priests, and Deacons, immediately to follow that for the universal Church. The 20, and 21st petitions to be thus read, *That it may please thee to endue the GOVERNOR and RULERS of this State, with grace, wisdom and understanding. That it may please thee to bless and keep the Judges and inferior Magistrates, giving them grace to execute justice and to maintain truth*. To both which the usual response—*We beseech thee to bear us, good Lord*,—is to be made by the congregation.

IV. In the prayer for the whole state of Christ's Church, the part relating to Rulers and Ministers to be thus altered—*We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and grant that they, and all that are put in authority, may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may*—and so on, as it now stands.

V. The prayers for the King that stand before the Nicene Creed in the Communion service, to be omitted.

VI. In the answer in the Catechism to the question—What is thy duty towards thy neighbour?—*to honor and obey the King*—substitute, *to honor and obey my civil Rulers, to submit myself, &c.*

VII. That during every session of the Great and General Court, or Assembly, you do use the following collect, in its proper place, both in morning and evening prayer.

' Most gracious God, we humbly beseech thee, as for this State in general, so especially for the great and general Court at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy church, the safety, honor, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

VIII. That you discontinue the observation of the fifth of November, the thirtieth of January, the twenty-ninth of May, and the twenty-fifth of October.

Commending you, Reverend Brethren, your congregations, and labours in the Gospel, to the grace, protection, and blessing of Almighty God, We remain your affectionate brother and servant in Christ Jesus, our Lord.



Professor Emeritus Arthur Adams

The Rev. Dr. Adams, Chairman of the Board of Examining Chaplains, is well known for his long and significant career as priest, teacher and librarian at Trinity College. Some know him chiefly as America's outstanding genealogist, for he is now "librarian, editor and historian" of the New England Historic Genealogical Society of 9 Ashburton Place in Boston.

His chief activities, however, are not usually recorded. When the fate of the important Watson Library was being deliberated by its Board of Trustees, it was the quiet motion by Dr. Adams that led to the vote transferring that great collection to Trinity College.

The Diocesan Archives are deeply indebted to him for the same quiet statesmanship. He had for years been a great friend of the late Registrar, The Rev. William Agur Beardsley. Dr. Adams quietly encouraged him to give his library to Trinity. Among the books were found packages of priceless church manuscripts, the bundles inscribed: "For the Archives of the Diocese." We are now inventorying the papers of Dr. Beardsley and of his uncle, Dr. Eben Edwards Beardsley, which might never have reached us had the collection fallen into the hands of a book dealer or institution unacquainted with the Church.

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GENERAL CONVENTION AND CHURCH RECORDS

Dr. Francis Lister Hawks wrote the House of Bishops on Aug. 24, 1835, recommending a plan for the preservation of historical materials and offering his own important collection as a beginning.

"Every day's delay... must increase the difficulty, and the time is not far distant when one source of information (the testimony of living witnesses who saw the early struggles of the Church) will be lost forever." He suggested that someone be appointed "a collector and conservator of all books, pamphlets, documents, manuscripts &c."

Hawks himself became the first "conservator" and in 1838 the Rev. Samuel F. Jarvis, of Middletown, was appointed "Historiographer." His papers and unfinished Ecclesiastical History are in our Diocesan archives. See Historical Mag., IX (1940), 171-193.

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IN SUMMARY

Stratford, in the midst of discouragement and persecution by Congregationalists, received help on Trinity Sunday, 1722. Heathcote had died the year before, and the Society for the Propagation of the Gospel sent as missionary the Rev. GEORGE PIGOT, who wrote upon arrival in New York the following letter.

Gentlemen,
I take this Opportunity by your own Townsmen of informing You of the Society's great Care of You, who have been pleased to appoint Me, a mean yet willing Watchman, over You for the Lord. I chose to settle among You, because my Family might be more easily transported from Road-Island (where They now reside) to Your Town, than to any other vacant Mission in America. It is expected from You, that You will make some Provision for Me & Mine; that I may not be necessitated to settle elsewhere, as the Society have promised, if You do not take Care accordingly. I am now waiting for a Passage to Road-Island, from whence, after Settlement of my Affairs, You may expect
Your hitherto Unknown
And very Humble Servant
George Pigot
New-York
Apr: 23. 1722

